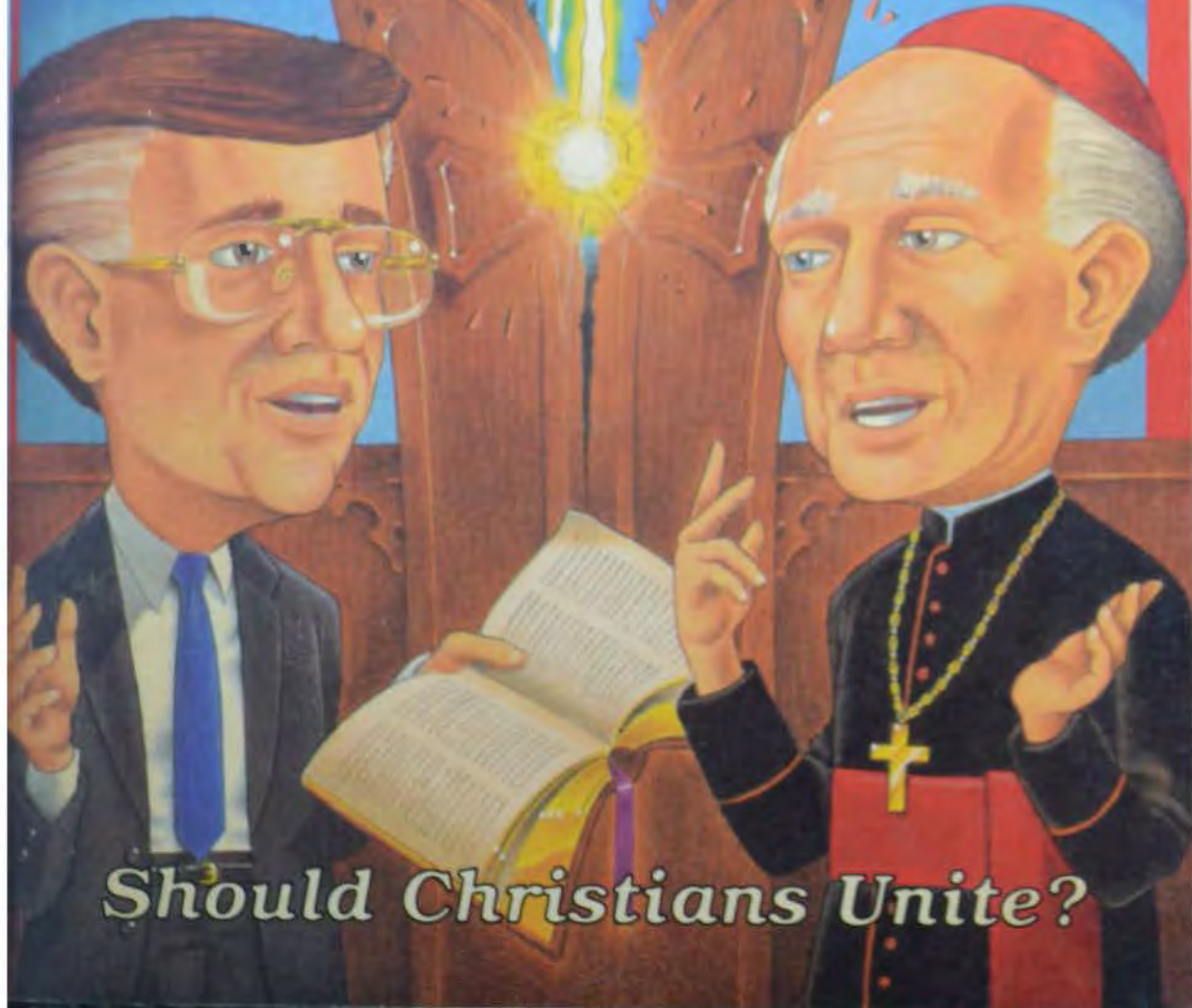


WHY PROTESTANTS? WHY CATHOLICS?



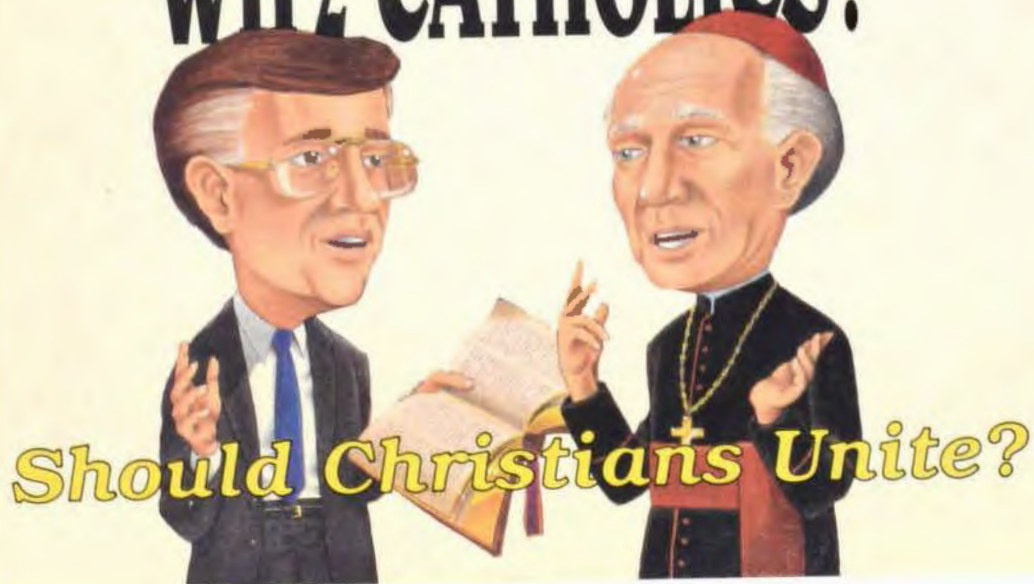
Should Christians Unite?

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WHY PROTESTANTS? WHY CATHOLICS?



Should Christians Unite?

Anglican leader calls for unity under pope

Associated Press

ROME— Anglican leader Archbishop Robert Runcie called Saturday for all Christians to accept the Roman Catholic pope as a common leader “presiding in love.”

“For the universal church, I renew the plea,” he said. Could not all Christians come to reconsider the kind of primacy the bishop of Rome (the pope) exercised within the early church?

—The Dallas Morning News, October 1, 1989

Baptist, Catholic theologians find common ground

Associated Press

NEW YORK—Southern Baptists and Roman Catholics, the nation’s two largest denominations, generally have been regarded as doctrinally far apart, but their scholars find they basically agree

The 163-page report is seen as the most full-scale, mutual examination of respective positions of the two traditions. Achieving it was an unprecedented experience for Southern Baptists, commonly averse to ecumenical affairs

The talks, sponsored by the Catholic Bishops’ Committee on Ecumenical and Interreligious Affairs and the Southern Baptist Department of Interfaith Witness, involved 18 meetings between 1978 and 1988.

—The Bakersfield Californian, August 27, 1989

A WORD TO THE READER

More wars have been fought and more blood has been shed in the name of religion than any other cause, perhaps all other causes. Countless millions have been slaughtered in the name of God, Allah, Buddha, Mohammed, Christ—for thousands of years, Christian killing Jew, Jew hating Muslim, the Muslim against Hindu, Christian fighting Christian, Shiite versus Sunni, Sikh against Hindu, endless rivers of blood, supposedly shed to rid the world of *evil* men and make way for peace.

Is it possible for people of varied faiths and cultures to live at peace in this world? When one considers the fragmentation and division even among Christians or the never ending conflict between Palestinian and Jew, prospects for peace seem dim indeed. Some, aware of the dark record of history, would abolish all religion—*some would combine all religion!*

Today something unmatched in history is taking place. Leading statesmen and religious leaders are proposing a *New World Order*, a plan that many sincerely believe can bring peace on earth. A *unity* is envisioned that will transcend instinctive barriers that have long separated cultures and religions.

Significant progress toward a New World Order is seen in the spirit of *ecumenism* or *togetherness* now being urged by prominent religious leaders. In the ecumenical plan, basic theological or ideological differences are set aside while emphasis is instead placed upon those elements common to most religions.

Could the long-desired universal peace be just around the corner? Is it actually possible for men to forge a lasting peace on the anvil of compromise? Or, could it be that we are naively forging, not a New World Order, but rather the *One World Order* of apocalyptic prophecy?

While controversial, it is not the purpose of this publication to disparage or attack the honest convictions of sincere persons whatever their politic or faith. Its purpose, rather, is to bring out facts and principles which have a bearing upon coming events. It reveals the hidden agenda behind the New World Order and the Ecumenical Movement that almost no one dares to discuss. But these issues must be freely discussed, for those who know history, know "history repeats." As Winston Churchill once observed, "The farther backward you can look, the farther forward you can see."

—THE PUBLISHERS

This publication contains excerpts from the best-selling classic *America in Prophecy* by E. G. White, originally published 100 years ago under the title *The Great Controversy*.

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THE FIRES OF PERSECUTION

When Jesus revealed to His disciples the fate of Jerusalem and the scenes of the second advent, He foretold also the experience of His people from the time when He would be taken from them, until His return in power and glory for their deliverance. In a few brief utterances of awful significance, Jesus foretold the portion which the rulers of this world would mete out to the church of God. Matthew 24:9, 21, 22.

The history of the early church testified to the fulfillment of His words. As the fires of persecution were kindled, Christians were stripped of their possessions, and driven from their homes. Great numbers sealed their testimony with their blood. Noble and slave, rich and poor, learned and ignorant, were alike slain without mercy.

These persecutions, beginning under Nero (Emperor of Rome, A.D. 55-68) about the time of the martyrdom of Paul, continued with greater or less fury for centuries. Christians were falsely accused of the most dreadful crimes, and declared to be the cause of great calamities—famine, pestilence, and earthquake. They were condemned as rebels against the empire, as enemies of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals, and thrust into the arena to be torn by dogs. Vast multitudes assembled to enjoy these sights, and greeted their dying agonies with laughter and applause.



As the fires of persecution were kindled, great numbers of Christians sealed their testimony with their blood.

Because they were hunted like beasts of prey, early Christians were forced to seek concealment in desolate and solitary places. Beneath the hills outside the city of Rome, long galleries were tunneled through earth and rock; a dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats, the followers of Christ buried their dead. When the Lifegiver shall return to awaken those who fought the good fight, many a martyr for Christ's sake will come forth from those gloomy catacombs.

In vain were Satan's efforts to destroy the church of Christ by violence. God's workmen were slain, but His work went steadily forward. Said a Christian, "You may torment, afflict, and vex us. . . . The more we are mowed down, the more we spring up again. The blood of the Christians is seed." -Tertullian, *Apology*, paragraph 50. Thousands were imprisoned and slain; but others sprang up to fill their places.

Now the great adversary endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its place were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God, and to believe in His death and resurrection; but they had no conviction of sin, and felt no need of repentance or of a change of heart. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith, and uniting with those who accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish for the faithful followers of Christ.

**"You may torment, afflict, and vex us....
 The more we are mowed down,
 the more we spring up again.
 The blood of the Christians is seed."**

A PROPHECY

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy:

"that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

2 Thessalonians 2:3, 4.

And furthermore, the apostle warned his brethren that "the mystery of iniquity doth already work." 2 Thessalonians 2:7. Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of that gigantic system of false religion—a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne and rule the earth according to his will.

The nominal conversion of the Roman Emperor Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Paganism, while appearing to be vanquished, became the conqueror. Pagan doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

As Christians consented to lower their standards, a union was formed between Christianity and paganism. Though the worshipers of idols professed to be converted, they united with the church, still clinging to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints.

To gain converts from heathenism, unsound doctrines, superstitious rites and the adoration of images and relics were gradually introduced into Christian worship. The decree of a general council (Second Council of Nice, A.D. 787) finally established this system of *Christian idolatry*. To complete the sacrilegious work, Rome presumed to erase the second commandment, forbidding image worship, from the law of God, and to divide the tenth commandment to preserve the number.

Satan tampered with the fourth commandment also, and purposed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not

at first attempted openly. In the first centuries the true Sabbath had been kept by all Christians. They were jealous for the honor of God, and they zealously guarded the sacredness of its precepts. But with great subtlety, Satan worked through his agents to bring about his object.

Early in the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while most Christians were gradually led to regard Sunday as possessing a degree of sacredness, some still held the true Sabbath holy, and they continued to observe it in obedience to the fourth commandment.

Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. He cast contempt upon it as a Jewish institution until finally the pagan Sunday came to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were at last declared to be accursed.

UNHOLY CLAIMS

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. The visible head of the church (the pope), came to be almost universally acknowledged as the vicegerent of God on earth, and he was endowed with authority over church and state. More than this, the pope appropriated the very titles of Deity. He styled himself "Lord God the Pope," assumed infallibility, and demanded that all men pay him homage.

Faith was transferred from Christ, the true foundation of the Christian church, to the pope of Rome. Instead of trusting in Christ for forgiveness of sins and for eternal salvation, people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was cause for the severest punishment to be visited upon the bodies and souls of the offenders. Through this error the people were turned from God to fallible, erring men.

Blasphemous titles claimed for the pope have been embellished and enlarged over the centuries. But a few of these boastful claims appear in an ecclesiastical (Roman Catholic) dictionary, by Lucius Ferraris, entitled *Prompta Bibliotheca Canonica*, Vol. VI, pgs. 438, 442, article "Pope." *The Catholic Encyclopedia*, 1913 edition, Vol. VI, p. 48, speaks of this book as "a veritable encyclopedia of religious knowledge," and "a precious mine of information."

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"Hence the pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions."

"So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the pope."

"The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

"The pope can modify divine law, since his power is not of man but of God."

But the doctrine of papal supremacy is directly opposed to the teachings of Scripture. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:8. God has never given a hint in His word that He appointed any man but Christ to be the head of the church. The Bible exalts God, and places finite men in their true position. The pope has no power over Christ's church except by usurpation.

PAGAN ROME BECOMES PAPAL ROME

By the sixth century the papacy was firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Pagan Rome had given place to Papal Rome.

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness of superstition and error deepened. Those were days of peril for the church of Christ. Faithful standard-bearers were few. At times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, and the forms of religion were multiplied. People were taught not only to look to the pope as their

mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church—these and many similar acts were enjoined to appease the wrath of God or to secure His favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, ancient writings were forged by monks. Decrees of councils before unheard of were discovered, establishing the universal supremacy of the pope from the earliest times. And a church that had rejected the truth, greedily accepted these deceptions.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII proclaimed the perfection of the Roman Church. Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. Next the proud pontiff claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by any one, but that it was his prerogative to reverse the decisions of all others.

INVOCATION OF SAINTS / WORSHIP OF MARY

The advancing centuries witnessed a constant increase of error in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of heathen philosophers had received attention and exerted an influence in the church. Prominent among these was the belief in man's natural immortality and his consciousness in death. This doctrine laid the foundation upon which Rome established the invocation of saints and the adoration of the virgin Mary. From this sprang also the heresy of eternal torment for the finally impenitent, which was early incorporated into the papal faith.

PURGATORY

Then the way was prepared for the introduction of still another invention of paganism, which Rome named *purgatory*, and employed to terrify the superstitious multitudes. By this heresy is affirmed the existence of a place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins, and from which, when freed from impurity, they are admitted to heaven.

THE MASS

The Scriptural ordinance of the Lord's Supper was supplanted by the idolatrous sacrifice of the mass. Papist priests pretended, by their senseless mummary, to convert the simple bread and wine into the actual "body and blood of Christ." -Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of "creating God, the Creator of all things." All Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames.

INDULGENCES

Still another fabrication was needed to enable Rome to profit by the fears and vices of her adherents. This was supplied by the doctrine of indulgences. Full remission of sins, past, present, and future, and release from all the pains and penalties incurred, were promised to those who would enlist in the pontiff's wars to extend his temporal dominion, to punish his enemies, or to exterminate those who dared deny his spiritual supremacy. The people were taught that by the payment of money to the church they might free themselves from sin, and release the souls of their deceased friends who were confined in the tormenting flames. By such means Rome filled her coffers, and sustained the magnificence, luxury, and vice of the pretended representatives of Him who had not where to lay His head.

THE INQUISITION

In the thirteenth century was established that most terrible of all the engines of the papacy—the Inquisition. The prince of darkness worked through the leaders of the papal hierarchy. In their secret councils, Satan and his angels controlled the minds of evil men, who invented tortures too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

Popery became the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, and its festivals observed. Its clergy were honored and liberally sustained. But "the noon of the papacy was the

midnight of the world." -J. A. Wylie, *The History of Protestantism*, b. 1, ch. 4. The Holy Scriptures were almost unknown, not only to the people, but to the priests. God's law, the standard of righteousness, having been removed, papist leaders exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

**"the noon of the papacy
was the midnight of the world."**

LIGHT IN DARKNESS

Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world.

At the age of eighteen, Luther entered the University of Erfurt. A retentive memory, strong reasoning powers, and untiring application, soon placed him in the foremost rank among his associates. One day while examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, read at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's word. With awe he turned the sacred pages and read for himself the words of life, pausing now and then to exclaim, "O that God would give me such a book for myself!" -J.H. Merle D'Aubigné, *History of the Reformation of the Sixteenth Century*, b. 2, ch. 2.

An earnest desire to be free from sin and to find peace with God, led him to enter a cloister, and devote himself to a monastic life. Here he was required to perform the lowest drudgery, and to beg from house to

house. These menial offices were deeply mortifying to his natural feelings; but Luther patiently endured this humiliation, believing that it was necessary because of his sins.

He delighted in the study of the Bible. Every moment that could be spared from his daily duties he employed in study. He found a Bible chained to the convent wall, and to this he often withdrew. As his conviction of sin deepened, he sought by his own works to obtain pardon and peace. With fasting, vigils, and scourgings, he endeavored to subdue the evils of his nature, from which the monastic life had brought no release. Said Luther,

"I was indeed a pious monk, and followed the rules of my order more strictly than I can express. If ever monk could attain heaven by his monkish works, I should certainly have been entitled to it . . . If I had continued much longer, I should have carried my mortifications even to death."

-D'Aubigné, b. 2, ch. 3.

With all his efforts, his burdened soul found no relief and he was driven to the verge of despair.

LOOKING TO CHRIST

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind, and urged him to look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus as his sin-pardoning Saviour. "Instead of torturing yourself on account of your sins, cast yourself into the arms of your Redeemer. Trust in Him, in the righteousness of His life, in the atonement of His death . . . Listen to the Son of God. He became a man to give you the assurance of divine favor." "Love Him who has first loved you." -D'Aubigné, b. 2, ch. 4. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp this truth, and peace came to his troubled soul.

In time Luther was ordained a priest, and soon called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. Staupitz, his friend and superior, urged him to ascend the pulpit, and preach the word of God. At first Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. But after a long struggle, he began to lecture upon the Bible. He opened the book of Psalms, the Gospels, and the Epistles to the understanding of crowds of delighted listeners.

LUTHER'S VISIT TO ROME

Luther was a true son of the papal church, and had no thought that he would ever be anything else. But in the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks lived in splendid apartments, attired themselves in the richest and most costly robes, and feasted at sumptuous tables. With painful misgivings, Luther contrasted this scene with the self-denial and hardship of his own life; his mind was becoming perplexed.

When at last Luther beheld in the distance the seven-hilled city, he prostrated himself upon the earth, exclaiming, "Holy Rome, I salute thee!" -D'Aubigné, b. 2, ch. 6. He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and revulsion. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. "No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin.'" -*Ibid.*, b. 2, ch. 6.

"PILATE'S STAIRCASE"

By a recent decree, an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by Christ on leaving the Roman judgment hall, and to have been miraculously conveyed from Jerusalem to Rome. One day Luther was devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, "The just shall live by faith." Romans 1:17. He sprang to his feet, and hastened from the place, in shame and dismay. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be closed, to the delusions of the papacy. When Luther turned his face from Rome, he turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church.

THE AUTHORITY OF SCRIPTURE

After his return from Rome, Luther received the degree of doctor of divinity at the University of Wittenberg. He took a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of Scripture. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

At Wittenberg a light was kindled whose rays would extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time. But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Said Luther, a few years after the opening of the Reformation, "God does not guide me, He pushes me forward. He carries me away. I am not master of myself. I desire to live in repose; but I am thrown into the midst of tumults and revolutions." -D'Aubigné, b. 5, ch. 2. The battle of the Reformation was about to be joined.

BUILDING ST. PETER'S CATHEDRAL

The Roman Church made merchandise of the grace of God. Under the plea of raising funds for the erection of St. Peter's Church at Rome, indulgences for sin were publicly offered for sale by authority of the pope. By the price of crime a temple was to be built for God's worship—the cornerstone laid with the wages of iniquity. It was this heresy that aroused Luther and led to the battle which shook the papal throne, and jostled the triple crown upon the pontiff's head.

The official appointed to conduct the sale of indulgences in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. Tetzel repeated the most glaring falsehoods, and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of God, they would not have been so easily deceived. But for hundreds of years the circulation of the Bible was prohibited. People were forbidden to read it or to have it in their houses. To swell the power and wealth of her ambitious leaders, the Bible had been withheld from them. (See John C. L. Gieseler, *A Compendium of Ecclesiastical History*, per. 4, sec. 1, par. 5).

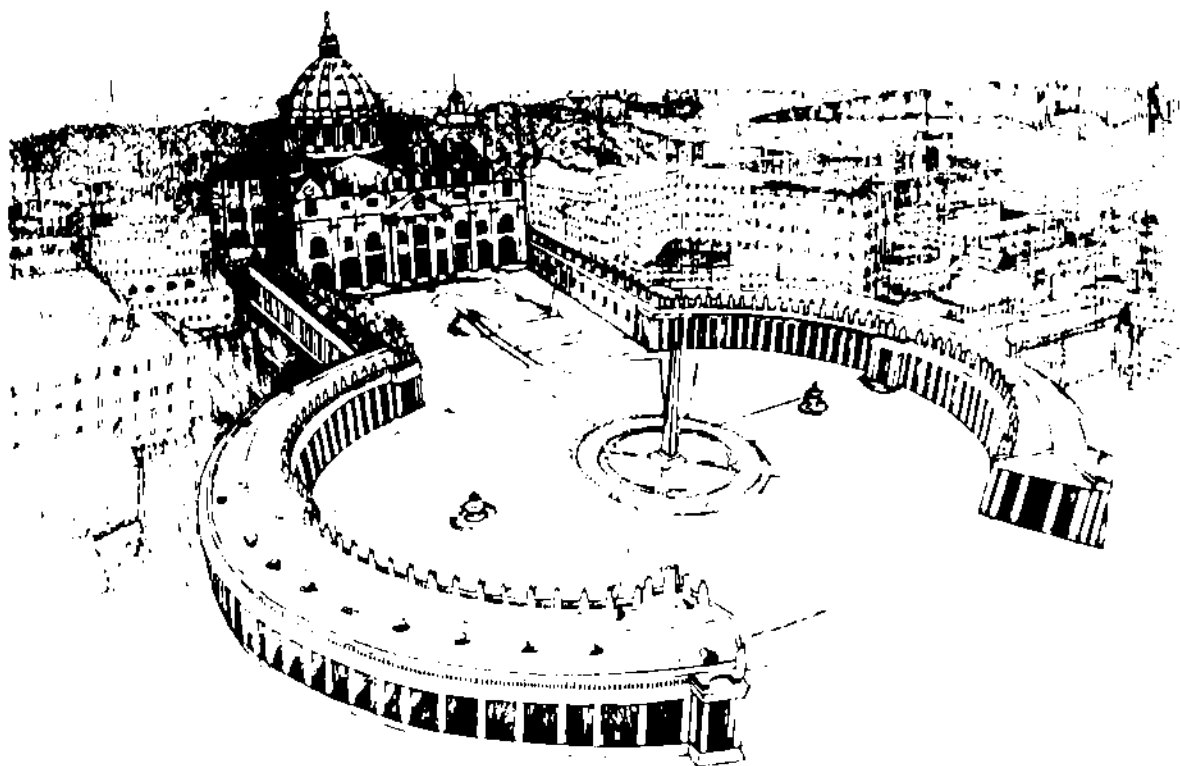
INDULGENCES / SIN FOR SALE

As Tetzel would enter a town, a messenger went before him, announcing, "The grace of God and of the holy father is at your gates." -D'Aubigné, b. 3, ch. 1. His unholy traffic was set up in the church, where Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "not even repentance is necessary." -*Ibid.*, b. 3, ch. 1. More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven. (See K. R. Hagenbach, *History of the Reformation*, vol. 1, p. 96).

No prelate dared lift his voice against this iniquitous traffic, but the minds of some were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of the church.

Luther was angered by the blasphemous assumptions of the indulgence mongers. Many of his own congregation purchased certificates of pardon, and they soon came to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they would perish in their sins. Perplexed, they returned to Tetzel complaining that their confessor refused his certificates. Some boldly demanded that their money be returned. Filled with rage, Tetzel uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he "had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences." -D'Aubigné, b. 3, ch. 4.

Luther's voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace with God.



**By the price of crime a temple was to be built
for God's worship—the cornerstone
laid with the wages of iniquity.**

NINETY-FIVE TIMES NO!

Luther decided a more effectual protest was necessary against these abuses. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. One of the most important of these occasions, the festival of "All-Saints," was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses the next day at the university, against all who should see fit to attack them.

These propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty,

had never been committed to the pope or to any other man. The whole scheme was a farce—an artifice to extort money by playing upon the superstitions of the people. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God is freely bestowed upon all who seek it by repentance and faith.

The questions Luther proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, read the propositions with great joy. They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption issuing from the seat of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power which denied the right of appeal from its decisions.

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives,

**The whole scheme was a farce—
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came upon him like an overwhelming flood; and they were not without effect. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responded, "that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death? Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions." -*D'Aubigné*, b. 3, ch. 6.

Many dignitaries, both of church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would virtually undermine the authority of Rome, and stop thousands of streams flowing into her treasury. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they arrayed themselves against Christ and the truth by opposing the man God sent to enlighten them.

Luther trembled inwardly—one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. He wrote, "Who was I to oppose the majesty of the pope, before whom . . . the kings of the earth and the whole world trembled? . . . No one can know what my heart suffered during these first two years, and into what despondency, I may say into what despair, I was sunk." -*Ibid.*, b. 3, ch. 6.

THE BIBLE AND THE BIBLE ONLY

When his enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. He presented arguments which they could not answer; and the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," cried the Roman zealots. "It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him!" -*Ibid.*, b. 3, ch. 9.

Soon he received a summons to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city,

already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to "prosecute and reduce him to submission without delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to "proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him." -D'Aubigné, b. 4, ch. 2. And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

Here was displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, was to be seen in the whole document. Before his case had even been investigated, he was summarily pronounced a heretic, and, in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church and state!

Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They entreated him to leave Wittenberg for a time, and find safety with friends who would gladly protect him. But Luther would not be dissuaded and continued his journey.

The news of his arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world now seemed in the power of Rome, and the legate determined that he would not escape. Luther's friends urged him not to appear before the legate without a safe-conduct, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. But this the Reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

LUTHER ON TRIAL

The Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point, without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error.

The only response was, "Recant, recant." But the Reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, jeers, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

At the next interview, he presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. After reading his paper aloud, he handed it to the cardinal, who cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground—the traditions and teachings of the church—and utterly overthrew his assumptions.

"I WILL EXCOMMUNICATE YOU"

When the legate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract, or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church." -D'Aubigné, London ed., b. 4, ch. 8.

Luther promptly withdrew with his friends, declaring that no retraction was to be expected from him. This was not what the cardinal had purposed. He flattered himself that he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another, in utter chagrin at the unexpected failure of his schemes.

Luther's efforts were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves the spirit manifested by them, as well as the strength and truthfulness of their positions. How marked the contrast! The Reformer stood in the strength of God, having Scripture on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, vehemently crying, "Retract, or be sent to Rome for punishment."

Even though Luther had secured a safe-conduct, the Romanists plotted to seize and imprison him. His friends urged that he return to Wittenberg without delay, and that the utmost caution be observed to conceal his intentions. He left Augsburg before daybreak, on horseback, accompanied by a guide furnished by the magistrate. Reaching a small gate in the wall of the city, it was opened to him and his guide, and they passed through without hindrance. Before the legate learned of Luther's departure, he was beyond the reach of his persecutors.

The legate was overwhelmed with surprise and anger at the news of Luther's escape. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church. He gave expression to his wrath in a letter to Frederick, the Elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the Reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the word of God. Luther's appeal to Scripture was consistent and steadfast. When later he should appear before the German emperor, Charles V, and the German Diet to answer for his faith, he boldly declared,

"Since your most serene majesty and your high mightinesses require from me a clear, simple, and precise answer, I will give you one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is clear as the day that they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen."

-D'Aubigné, b. 7, ch. 8.

Frederick, the Elector of Saxony, had little knowledge of the reformed doctrines, but he was deeply impressed by the candor and clearness of Luther's words; and, until the Reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Dr. Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed me that Martin's doctrine is impious, antichristian, or heretical.' The prince refused, moreover, to send Luther to Rome, or to expel him from his states." -D'Aubigné, b. 4, ch. 10.

ANTICHRIST HIMSELF?

In time Luther continued his comparison of Scripture with the papal decrees and constitutions. He wrote,

"I am reading the decrees of the pontiffs, and . . . I do not know whether the pope is antichrist himself, or his apostle, so greatly is Christ misrepresented and crucified in them."

-D'Aubigné, b. 5, ch. 1.

In an appeal for the Reformation of Christianity, Luther wrote to the emperor and nobility of Germany concerning the pope:

"It is a horrible thing to behold the man who styles himself Christ's vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, say they, the lord of the world! But Christ, whose vicar he boasts of being, said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his superior?"

-Ibid., b. 6, ch. 3.

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. His opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication struck terror to powerful monarchs; it filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from communion and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him. He wrote: "What is about to happen I know not, nor do I care

to know . . . Let the blow light where it may, I am without fear. Not so much as a leaf falls, without the will of our Father. How much rather will He care for us! It is a light thing to die for the Word, since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever."

-D'Aubigné, 3d London ed., Walther, 1840, b. 6, ch. 9.

When the papal bull reached Luther, he declared:

"I despise and attack it, as impious, false . . . It is Christ Himself who is condemned therein . . . I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the pope is antichrist, and that his throne is that of Satan himself."

-D'Aubigné, b. 6, ch. 9.

Then in a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able, by burning my books," he said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might." -*Ibid.*, b. 6, ch. 10.

A FINAL SEPARATION

It was not without a terrible struggle that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed in childhood. Oh, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can every one else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself and with Satan, till Christ, by His own infallible word, fortified my heart against these doubts." -Martyn, *The Life and Times of Luther*, pages 372, 373.

The pope threatened Luther with excommunication if he did not recant; now the threat was fulfilled. A new bull appeared, declaring the Reformer's final separation from the Roman church, denouncing him as

accursed of Heaven, and including in the same condemnation all who received his doctrines. So began the contest between Scripture and the traditions of men; between Protestantism and Roman Catholicism.

A LESSON FROM THE PAST

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther—a truth at that time of special importance; there is a present truth for the church today. But truth is no more desired by the majority today than it was by the papists who opposed Luther. There exists today the same disposition to accept the theories and traditions of men instead of the word of God. The spirit of the world is no more in harmony with the Spirit of Christ today than in earlier times; and those who preach the word of God in its purity will be received with no greater favor now than then. The forms of opposition to the truth may change, the enmity may be less open because it is more subtle; but the same antagonism still exists, and will be manifested to the end of time.

LIBERTY OF CONSCIENCE THREATENED

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the protestant churches from the papal system; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and understood that to be in harmony with Rome and her doctrines would be disloyalty to God. But how different are the sentiments being expressed today.

Defenders of the papacy declare that the Roman church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this power? Far from being relinquished, this claim has been affirmed with greater positiveness than ever before. As Rome asserts that the "church never erred, nor will it, according to the

Scriptures, ever err" (John L. von Mosheim, *Institutes of Ecclesiastical History*, book 3, century II, part 2, chapter 2, section 9, note 17), how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed—let Rome be reinstated in her former power, and there will speedily be a revival of tyranny and persecution.

**She has clothed herself in Christ-like garments;
but she is unchanged. Every principle of the
papacy that existed in past ages exists today.**

A well-known writer speaks of the attitude of the papal hierarchy regarding freedom of conscience, and of the perils which especially threaten the United States from the success of her policy: "The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error—a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says [Catholic] Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' . . .

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"
-Josiah Strong, *Our Country*, ch. 5, pars. 2-4.

It is true that there are real Christians in the Roman Catholic communion. Thousands are serving God according to the best light they have. They do not discern the truth of the system they serve. They have never seen the contrast between a living heart service and a round of mere forms and ceremonies. If they are honest in heart, God will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth, as it is in Jesus.

PROTESTANTS ARE CLOSING THEIR EYES

Protestants are patronizing popery; they are making compromises and concessions which papists themselves are surprised to see. Men are closing their eyes to the real character of Romanism, and the dangers that result from her supremacy. People need to be aroused to resist this danger to civil and religious liberty.

Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. Catholicism is gaining ground upon every side. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power.

The Roman Church now presents a fair front to the world, covering with apologies her record of unspeakable cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of the papacy that existed in past ages exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God.

THE APOSTASY OF THE LATTER TIMES

The papacy is just what prophecy declared that she would be, the apostasy of the latter times. 2 Thessalonians 2:3, 4. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. She declares: "Faith ought not to be kept with heretics, nor persons suspected of heresy" (Lenfant, *History of the Council of Constance*, volume 1, page 516). Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not with the papacy. Catholicism indeed resembles much of the Protestantism that now exists. Why? Because Protestantism has so greatly degenerated since the days of the Reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

"It's time for Protestants to go to the shepherd (the pope) and say 'what do we have to do to come home?'"

—Dr. Robert Schuller, *Los Angeles Herald Examiner*, September 19, 1987.

Heads of American Protestant and Eastern Orthodox churches who were meeting with Pope John Paul II on Friday hailed their first, broadly representative discussion as a landmark on the road to greater unity The Rev. Donald Jones, a United Methodist and chairman of the University of South Carolina religious studies department, termed it "the most important ecumenical meeting of the century" The Rev. Paul A. Crow Jr., of Indianapolis, ecumenical officer of the Christian Church (Disciples of Christ), called it a "new day in ecumenism" opening a future in which God "is drawing us together."

—*The Montgomery Advertiser*, September 12, 1987.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed.

It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. A day of great intellectual darkness has been shown to be favorable to the success of the papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands

were ensnared, not seeing the net spread for their feet. In *this* generation as well, there are many who are dazzled by human inventions; they do not perceive the snare and walk into it as readily as if blindfolded.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. While priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences. What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world—those who would be saved by their merits (*their own works*), and those who would be saved in their sins (*practicing willful sin*). Here is the secret of its power.

AN ATTEMPT TO CHANGE GOD'S LAW

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript. The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. In the sure word of prophecy, an intentional, deliberate change is presented: "He shall think to change the times and the law." Daniel 7:25, RV. The change in the fourth commandment, exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

THE "DAY OF THE SUN"

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine, (A.D. 321). This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

THE LAW OF GOD

I

"Thou shalt have no other gods before Me."

II

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

III

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

IV

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it."

V

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

VI

"Thou shalt not kill."

VII

"Thou shalt not commit adultery."

VIII

"Thou shalt not steal."

IX

"Thou shalt not bear false witness against thy neighbor."

X

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

-Exodus 20:3-17

THE LAW OF GOD AS CHANGED BY MAN

I

I am the Lord thy God. Thou shalt not have strange gods before Me.

(The Second Commandment has been omitted!)

II (actually III)

Thou shalt not take the name of the Lord thy God in vain.

III (IV)

Remember that thou keep holy the Sabbath day.

(The Sabbath Commandment has been radically altered!)

IV (V)

Honor thy father and thy mother.

V (VI)

Thou shalt not kill.

VI (VII)

Thou shalt not commit adultery.

VII (VIII)

Thou shalt not steal.

VIII (IX)

Thou shalt not bear false witness against thy neighbor.

IX (actually X, first part!)

Thou shalt not covet thy neighbor's wife.

X (actually X, second part!)

Thou shalt not covet thy neighbor's goods.

-The General Catholic Catechism.

"Q.-Have you any other way of proving that the (Catholic) Church has power to institute festivals of precept?

"A.-Had she not such power...she could not have substituted the observance of Sunday, the first day of the week for Saturday, the seventh day, a change for which there is no scriptural authority."-*Doctrinal Catechism, p. 174 (Roman Catholic).*

"Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says 'Remember the Sabbath day to keep it holy.' The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Catholic Church." - *Thomas Enright, CSSR, President, Redemptorist College (Roman Catholic), Kansas City, Mo., Feb. 18, 1884.*

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. "All things," he says, "whatever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." -Robert Cox, *Sabbath Laws and Sabbath Duties*, page 538.

THE FIRST "BLUE LAWS"

For a time the seventh day was still regarded as the Sabbath. But steadily a change was effected. As the papacy became firmly established, the work of Sunday exaltation continued. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed, that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and shame." -Francis West, *Historical and Practical Discourse on the Lord's Day*, page 174.

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and urge them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. But the decrees of councils proved insufficient, and the secular authorities were besought to issue an edict that would strike terror to the hearts of the people and force them to refrain from labor on Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law and enforced by the civil authorities throughout nearly all Christendom. (See Heylyn, *History of the Sabbath*, pt. 2, ch. 5, sec. 7.)

The absence of Scriptural authority for Sunday-keeping often caused church leaders embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Scripture, "The seventh

day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other arguments were fabricated. One zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; so fruitless were his efforts that he left the country for a season, and cast about for some means to enforce his teachings. When he returned, the lack had been supplied. He brought with him a roll purporting to be from God Himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have fallen from heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy.

Notwithstanding all their efforts to establish Sunday sacredness, papists themselves publicly confess the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day." - Thomas Morer, *Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord's Day*, pages 281, 282.

Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. The Bible teaches that these scenes are to be repeated as Papists and Protestants unite for the exaltation of Sunday.



TRUE WORSHIP

The duty to worship God is based upon the fact that He is the Creator, and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power.

"All the gods of the nations are idols; but the Lord made the heavens." Psalms 96:5.

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." Isaiah 40:25, 26.

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; . . . I am the Lord; and there is none else." Isaiah 45:18.

"Know ye that the Lord, He is God; it is He that hath made us, and not we ourselves." Psalms 100:3.

"O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalms 95:6.

And the holy beings who worship God in heaven state, as the reason why their homage is due to Him, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things." Revelation 4:11.

A CALL TO JUDGMENT

The last book of Scripture (Revelation), by virtue of its own claim, is a prophecy of the end times. In chapter 14 of this book, men are called upon to worship the Creator. This prophecy brings to view a class that, as the result of the threefold message it contains, are keeping the commandments of God. These messages are to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and He shall return to the earth to take His people to heaven.

That men may be prepared to stand in the judgment, the message of Revelation 14 commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the words, "Here are they that keep the commandments of God,

and the faith of Jesus." God's law will be the standard of character in the judgment. The apostle Paul declares, "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to keep the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. "The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God,"—because He is the Creator, and we are His creatures. "The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten." -J. N. Andrews, *History of the Sabbath*, chapter 27. It was to keep this truth before the minds of men, that God instituted the Sabbath in Eden.

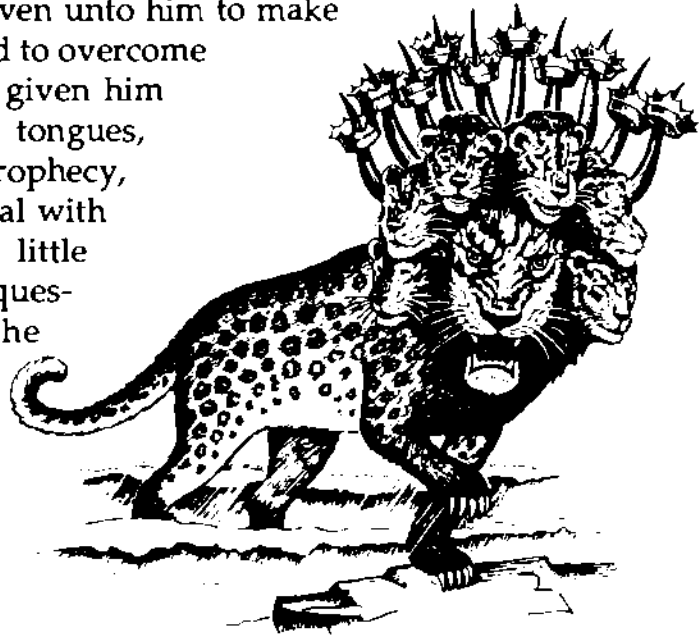
Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "Him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth commandment.

THE BEAST, THE IMAGE, THE MARK

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

In Chapter 13 (Verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.



Says the prophet, "I saw one of his heads as it were wounded to death." And again: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." In 1798, the pope was taken captive by the French army, acting under orders of Napoleon Bonaparte. The papal power received a deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

At this point another symbol is introduced. Says the prophet, "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Revelation 13:11. Both the appearance of this beast and the

manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17, an angel explained to John, that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with lamblike horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be found in the New World.

AMERICA IN PROPHECY

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies to "grow or spring up as a plant." And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth from vacancy," and says, "Like a silent seed we grew into an empire." -G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride." -*The Dublin Nation*.

"And he had two horns like a lamb." The lamb-like horns, when presented to the prophet, fitly represent the youth, innocence, and gentle character of the United States. The Christian exiles who first fled to America, sought asylum from royal oppression and religious intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that "all men are created equal," and

endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

A STRIKING CONTRADICTION . . .

But the beast with lamb-like horns "spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, ... saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:11-14.

The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon," and exercise "all the power of the first beast," plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast," indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of

public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. *But the inconsistency of such action is represented in the symbol.* It is the beast with the lamb-like horns—in profession pure, gentle, and harmless—that speaks as a dragon.

"Saying to them that dwell on the earth, that they should make an image to the beast." Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself—the papacy.



Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

CHURCH AND STATE UNITED

When the early church became corrupted by departing from the simplicity of the gospel, and accepted heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul, There shall "come a falling away, . . . and that man of sin be revealed." 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast.

The Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries.

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not

the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

**In order for the United States to form
an image of the beast, the religious power must
so control the civil government that the authority
of the state will also be employed by the church
to accomplish her own ends.**

"ECUMENISM" A SIGN OF THE TIMES

The wide diversity of belief held by the various Protestant churches is regarded by many as decisive proof that efforts to secure unity will never succeed. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, subjects upon which all are not agreed—however important they might be from a Bible standpoint—must be set aside.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13—the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

After the warning against the worship of the beast and his image, the prophecy declares, "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, "He shall think to change the times and the law." Daniel 7:25, R.V. And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power, and the witness to His claim upon man's reverence and homage—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares, "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it, "My holy day." Mark 2:28; Isaiah 58:13.

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Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles. The observance of Sunday as a Christian institution had its origin in that "mystery of lawlessness" (2 Thessalonians 2:7, R.V.) which, even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change which the Scriptures do not sanction?

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. In His Sermon on the Mount He said:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Matthew 5:17-19.

It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday School Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned." -George Elliott, *The Abiding Sabbath*, page 184.

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they [the apostles] did not . . . give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." -A. E. Waffle, *The Lord's Day*, pages 186-188.

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants by observing the Sunday are recognizing her power. In the Catholic Catechism of Christian Religion, in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

“CATHOLICISM SPEAKS”

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”

—*The Catholic Press, Sydney, Australia, August, 1900.*

“Protestantism, in discarding the authority of the (Roman Catholic) Church, has no good reasons for its Sunday theory, and ought logically to keep Saturday as the Sabbath.”

—John Gilmary Shea, *American Catholic Quarterly Review*, January, 1883.

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”

—Priest Brady, in an address, reported in the *Elizabeth, N.J. "News"*, March 18, 1903.

“Ques. - Have you any other way of proving that the (Catholic) Church has power to institute festivals of precept (to command holy days)?”

“Ans. - Had she not such power, she could not have done that in which all modern religionists agree with her: she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

—Stephan Keenan, *A Doctrinal Catechism*, page 176.

“Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.”

—*The Catholic Mirror*, December 23, 1893.

“God simply gave His (Catholic) Church the power to set aside whatever day or days, she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days.”

—Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, page 2.

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that . . . in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.”

—*Our Sunday Visitor*, February 5, 1950.

Not the Creator of the Universe, in Genesis 2:1-3,—but the Catholic Church “can claim the honor of having granted man a pause to his work every seven days.”

—S.D. Mosna, *Storia della Domenica*, 1969, pages 366-367.

"CATHOLICISM SPEAKS"

"We hold upon this earth the place of God Almighty."

—Pope Leo XIII, in an *Encyclical Letter*, June 20, 1894.

"The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh."

—*The Catholic National*, July, 1895.

"If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church."

—Albert Smith, Chancellor of the Archdiocese of Baltimore, *replying for the Cardinal, in a letter*, February 10, 1920.

"We define that the Holy Apostolic See (the Vatican) and the Roman Pontiff hold the primacy over the whole world."

—A Decree of the Council of Trent, quoted in Philippe Labbe and Gabriel Cossart, *The Most Holy Councils*, Vol. 13, col. 1167.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest (from the Bible Sabbath) to the Sunday . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church."

—Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, page 213.

"We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

—Peter Geiermann, CSSR, *A Doctrinal Catechism*, 1957 edition, page 50.

"We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it (Sunday sacredness) in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the (Catholic) Church to be its divinely appointed guardian and interpreter; you follow it (the Catholic Church), denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandments of God of none effect' quoting Matthew 15:6."

—The Brotherhood of St. Paul, *The Clifton Tracts*, Vol. 4, tract 4, page 15.

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."

—*The Catholic Universe Bulletin*, August 14, 1942, page 4.

“PROTESTANTISM SPEAKS”

Baptist: “There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”

—Dr. E.T. Hiscox, author of the *Baptist Manual*.

Congregationalist: “It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath. . . . The Sabbath was founded on specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”

—Dr. R. W. Dale, *The Ten Commandments*, pages 106-107.

Lutheran Free Church: “For when there could not be produced one solitary place in the Holy Scriptures which testified that either the Lord Himself or the apostles had ordered such a transfer of the Sabbath to Sunday, then it was not easy to answer the question: Who has transferred the Sabbath, and who has had the right to do it?”

—George Sverdrup, *A New Day*.

Protestant Episcopal: “The day is now changed from the seventh to the first day . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church.”

—*Explanation of Catechism*.

Baptist: “The Scriptures nowhere call the first day of the week the Sabbath There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.”

—*The Watchman*.

Presbyterian: “There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.”

—Canon Eyton, in *The Ten Commandments*.

Anglican: “And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.”

—Isaac Williams, *Plain Sermons on the Catechism*, pages 334, 336.

Disciples of Christ: “There is no direct Scriptural authority for designating the first day ‘the Lord’s Day.’ ”

—Dr. D.H. Lucas, *Christian Oracle*, January, 1890.

“PROTESTANTISM SPEAKS”

Methodist: “It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed the Sabbath base it only on a supposition.” —Amos Binney, *Theological Compendium*, pages 180-181.

Episcopalian: “We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ.” —Bishop Symour, *Why We keep Sunday*.

Southern Baptist: “The sacred name of the Seventh day is Sabbath. This fact is too clear to require argument (Exodus 20:10 quoted) . . . On this point the plain teaching of the Word has been admitted in all ages . . . Not once did the disciples apply the Sabbath law to the first day of the week—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh.” —Joseph Judson Taylor, *The Sabbath Question*, pages 14-17, 41.

American Congregationalist: “The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”

—Dr. Layman Abbot, in the *Christian Union*, June 26, 1890.

Christian Church: “Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord's Day came in the room of it.”

—Alexander Campbell, in *The Reporter*, October 8, 1921.

Baptist: “To me it seems unaccountable that Jesus, during three years' discussion with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false (Jewish traditional) glosses, never alluded to any transference of the day; also, that during the forty days of His resurrection life, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and christened with the name of the sun-god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism.”

—Dr. E.T. Hiscox, report of his sermon at the Baptist Minister's Convention, in *New York Examiner*, November 16, 1893.

Sunday sacredness is not commanded or practiced in the Bible

THE MARK OF THE BEAST

As the sign of the authority of the Catholic Church, papal writers cite,

"the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin." —Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58.

What then is the change of the Sabbath, but the sign or mark of the authority of the Roman Church—"the mark of the beast"?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case.

Romanists declare that,

"the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." —Monsignor Segur, *Plain Talk About the Protestantism of Today*, page 213.

The enforcement of Sunday keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.

Christians of past generations observed Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, including the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which

has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image.

As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." It is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast."

A FEARFUL WARNING

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.

In the last great contest, all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast" (Revelation 13:16), yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. Revelation 15:2, 3.

**What then is the change of the Sabbath,
but the sign or mark of the authority
of the Roman Church—"the mark of the beast"?**

THE MARK OF THE BEAST

"HIS NAME"

"And that no man might buy or sell, save he that had the mark, or the **NAME** of the beast, or the **NUMBER OF HIS NAME.**"
—*Revelation 13:17.*

"The number indicated by the letters of **HIS NAME.**"

—*20th Century New Testament.*

"Verse 18, Six Hundred Sixty Six. The numeral letters of **HIS NAME** shall make up this number."
—*The Douay (Catholic) Bible. Note on Revelation 13:18.*

"The method of reading generally adopted is that known as the GHEMATRIA of the rabbins, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the **NAME.**"

—Marvin R. Vincent, D.D., *Word Studies in the N. T., Notes on Revelation 13:18.*

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the **VICAR OF GOD.**"

"The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities. . ."

"He is likewise the divine monarch and supreme emperor and king of kings."

"**HENCE THE POPE IS CROWNED WITH A TRIPLE CROWN, AS KING OF HEAVEN AND OF EARTH AND OF THE LOWER REGIONS.**"

—Lucius Ferraris, *Prompta Bibliotheca (Catholic Dictionary)*, Vol. VI, pgs. 438, 442.

"What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?"

"The letters inscribed in the Pope's miter are these: **VICARIUS FILII DEI**, which is the Latin for '**VICAR OF THE SON OF GOD.**' CATHOLICS HOLD THAT THE CHURCH, WHICH IS A VISIBLE SOCIETY, MUST HAVE A VISIBLE HEAD. CHRIST, BEFORE HIS ASCENSION INTO HEAVEN, APPOINTED ST. PETER TO ACT AS HIS REPRESENTATIVE . . . HENCE TO THE BISHOP OF ROME, AS HEAD OF THE CHURCH, WAS GIVEN THE TITLE, '**VICAR OF CHRIST.**'"

—*Our Sunday Visitor, (Catholic Weekly)*

Bureau of information, Huntington, Ind., April 18, 1915.

"HIS CHALLENGE"

"Reason and sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible."

—*The Catholic Mirror*, December 23, 1893.

"HIS NUMBER"

"Here is wisdom. Let him that hath understanding **COUNT THE NUMBER** of the beast: for it is the **NUMBER OF A MAN**; and **HIS NUMBER** is **SIX HUNDRED THREE-SCORE AND SIX.**"
—*Revelation 13:18.*

LATIN

V	S	F	0	D	500
I	1	I	1	E	0
C	100	L	50	I	1
A	0	I	1		
R	0	I	1		501
I	1				112
U	5		53		53
S	0				

112

666

GREEK—Lateinos (Latin Man or Church)

Λ	30
Α	1
Τ	300
Ε	5
Ι	10
Ν	50
Ο	70
Σ	200

HEBRON—Romilth (Roman Kingdom)

ר	200
י	6
ב	40
י	10
י	10
ת	400

666

666

"Now we challenge the world to find another name in these languages: **GREEK**, **HEBREW**, and **LATIN** (See John 19:20), which shall designate the same number."

—Joseph F. Berg, *The Great Apostasy*, pages 156-158.

"HIS MARK"

"The OBSERVANCE of SUNDAY by the Protestants is an HOMAGE THEY PAY in spite of themselves to the AUTHORITY OF THE CATHOLIC CHURCH."

—Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, page 213.

"QUESTION -How prove you that the church hath power to command feasts and holy days?"

"ANSWER -By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other Feasts commanded by the same church."

"QUESTION -How prove you that?"

"ANSWER -Because by keeping SUNDAY they ACKNOWLEDGE THE CHURCH'S POWER to ordain feasts, and to command them under sin."

—*The Douay Catechism*, page 59.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."

—*The Catholic Mirror*, Sept. , 1893.

"Of course the Catholic Church claims that the change was her act. . . . And the act is a MARK of her ecclesiastical authority in religious things."

—H. F. Thomas, Chancellor of Cardinal Gibbons.

ONE WORLD ORDER JUST AHEAD!

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause "the earth and them which dwell therein" to worship the papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive "the mark of the beast." Revelation 13:11-16. It has been shown that the United States is the power represented by the beast with lamb-like horns, and this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.

**"It is a big idea: a new world order,
where diverse nations are drawn together
in common cause to achieve the universal
aspirations of mankind, peace, and security,
freedom and the rule of law . . .
only the United States has both the moral
standing and the means to back it up."**

*—President George Bush, in his State of the Union address,
Los Angeles Times, February 18, 1991.*

But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. Prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Revelation 13:3. The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, "His deadly wound was healed; and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward his work of deception. And the revelator declares, also referring to the papacy, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.

Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday-keeping, and the same lack of Scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Roman Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath, and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture.

(John Paul II) ***"insists that men have no reliable hope of creating a viable geopolitical system unless it is on the basis of Roman Catholic Christianity."*** —Malachi Martin, *The Keys Of This Blood*, page 492. © 1990 [Emphasis Supplied].

"Willing or not, ready or not, we are all involved... The competition is about who will establish the first one-world system of government that has ever existed in the society of nations. It is about who will hold and wield the dual power of authority and control over each of us as individuals and over all of us together as a community

"Our way of life as individuals and as citizens of the nations; our families and our jobs; our trade and commerce and money; our educational systems and our religions and our cultures; even the badges of our national identity, which most of us have always taken for granted — all will have been powerfully and radically altered forever. No one can be exempted from its effects. No sector of our lives will remain untouched." —Malachi Martin, *The Keys Of This Blood*, page 15. © 1990 [Emphasis Supplied].

Special Note: Author Malachi Martin is an expert on the Catholic Church, former Jesuit and professor at the Vatican's Pontifical Biblical Institute.

"ROME NEVER CHANGES"

Let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States, that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in America is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Stealthily and unsuspectedly she is strengthening her forces to further her designs. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.

GOD'S LAW — THE FOCUS OF CONTROVERSY

From the very beginning of the great controversy in heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of heaven, he has continued the same warfare upon the earth. To deceive men and lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will ultimately be the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10.

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have been incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of God, between the religion of the Bible and the religion of fable and tradition.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. With many, the idol of philosophy is enthroned, while the living God, as revealed in His word, in Christ, and in the works of creation, is worshiped by few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions—is little better than Baal, the sun-god of Phoenicia.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made?

**It would be far more consistent for nations
to abolish their statutes, and permit people to do
as they please, than for the Ruler of the universe
to annul His law, and leave the world
without a standard to condemn the guilty
or justify the obedient.**

It would be far more consistent for nations to abolish their statutes, and permit people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. While scoffing at the credulity of those who obey the requirements of God, multitudes eagerly accept the delusions of Satan. They give rein to lust, and practice the sins which have called down judgments upon the heathen.

Those who teach others to lightly regard the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

FLOOD GATES OF EVIL ALREADY OPEN

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trust, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. Great publicity is given to their character and crimes. The press publishes the revolting details of vice, initiating others into the practice of fraud, robbery, and murder. Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

**"For whosoever shall keep the whole law,
and yet offend in one point,
he is guilty of all."**

—The Epistle of James, 2:10

Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And now, as in former ages, he has worked through the church to further his designs. The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism. As the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Yet this very class put forth the claim that the fast spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected

with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

TWO GREAT ERRORS

Through the two great errors, the immortality of the soul*, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

**Through the two great errors, the
immortality of the soul, and Sunday sacredness,
Satan will bring the people
under his deceptions.**

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.

* A more complete discussion of "life after death" appears on page 65.

HEAVEN'S BLESSINGS BEING WITHDRAWN

The Christian world has shown contempt for the law of God; and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth, and remove His protecting care from those who are rebelling against His law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

DISEASES AND DISASTERS WILL MULTIPLY

While appearing to the children of men as a great physician who can heal all their maladies, Satan will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24:4, 5.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that has provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.

As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. The very work which he was endeavoring to accomplish, he charged upon the loyal angels. The same policy of deception has marked the history of the Roman church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God, and to change His law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evil-doers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear, in the eyes of the people, and even to themselves, as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law he will cause them to be accused as law-breakers, as men who are dishonoring God, and bringing judgments upon the world.

SATANIC MIRACLES

The miracle-working power manifested through spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious

teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience, and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

THE SOON-COMING CONFLICT

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.

The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

THE CATHOLIC POSITION

"If, therefore, the Catholic Church also claims the right of dogmatic intolerance with regard to her teaching, it is unjust to reproach her for exercising this right. . . . she regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty. . . .

"As the true God can tolerate no strange gods, the true Church of Christ can tolerate no strange Churches beside herself . . . And it is just in this exclusiveness that lies her unique strength, the stirring power of her propaganda, the unfailing vigour of her progress. A strictly logical consequence of this incontestable fundamental idea is the ecclesiastical dogma that outside the Church there is no salvation

"However repulsive, when judged from the more refined standpoint of modern civilization, the barbarous cruelty of medieval penal ordinances may be . . . we may not for this reason condemn the whole penal system of that age as judicial murder; for the legal punishments, while indeed inhuman, were not unjust

"According to Rom., xiii, 11 sqq., the secular authorities have the right to punish, especially grave crimes, with death; consequently, 'heretics may be not only excommunicated, but also justly (juste) put to death.' "

—The Catholic Encyclopedia, 1911 edition, Vol. 14, pages 766, 768 [Emphasis Supplied].

THE PROTESTANT REPLY

"One can say many good things about the present pope of Rome. He speaks true and necessary things to totalitarian regimes... Yet this is insignificant as regards his visit to Denmark next year. As a Pope he has a definite purpose. It is not simply a man with a well-rounded personality or a fearless evangelist that will deplane at Kastrup airport. It is a human being that claims to be God's substitute and the foundation of the Church on earth. But we Lutherans do not believe that any human being can be a substitute for God, and we do not know any other foundation for the Christian church than Christ. Therefore we will say 'no' to the pope's message. The Danish Public Church will not participate in any type of tribute, neither any worship of the Pope of Rome....

"Was the reformation a misunderstanding? Should we start to say 'no' to Martin Luther and 'yes' to the Pope? Should we start to believe in Rome and not in God?

"No! The Pope is a false representative and the Romish Catholic church is a false church, and in the Danish Public Church we will of course say this loud and clear. It is the duty of the Church. It is also the duty of the bishops. ...let neither of them or any other falsify Christendom to attract Rome."

—Danish priest, Søren Krarup, Berlingske Tidende, June 28, 1988 [Translated; Emphasis Supplied].

**"I am the way, the truth, and the life:
no man cometh unto the Father, but by Me.
...whatsoever ye shall ask in my name,
that will I do."**

-Jesus Christ, John 14: 6, 13

**"For there is one God, and one mediator
between God and men,
the man Christ Jesus."**

-The Apostle Paul, 1 Timothy 2:5

Pope John Paul II...on Tuesday told Roman Catholics to **seek forgiveness through the church and not directly from God.**

In a major document on the need for confession of sin, the pontiff laid down guidelines for the world's nearly 800 million Roman Catholics on the purpose of confessing sins to priests....

The requirement for **confessing sin through priests is one of the fundamental principles of Roman Catholicism.**

-The Associated Press, December 11, 1984 [Emphasis Supplied].

Pope John Paul II's decision to set aside a **special year devoted to Mary** reflects his desire to bring back such traditional customs as pilgrimages to sanctuaries and religious processions, Vatican officials say....

The Vatican said the Catholics could gain indulgence, or the pardon of temporal punishment of sin, by devoutly taking part in some of the Marian year activities....

From the outset of his pontificate more than eight years ago, John Paul has displayed special devotion to her. **He calls Mary the 'heavenly mother of the church' and often invokes her intercession in public prayers.**

-The Associated Press, February 17, 1987 [Emphasis Supplied].



"QUOTES" PAST

"The Roman Pontiff, when he speaks ex cathedra—that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church—is... possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed...and consequently that such definitions of the Roman Pontiff are irreformable of their own nature."

—*The Catholic Encyclopedia*, © 1910, Vol. 7, page 796.

"All dogmatic decrees of the Pope, made with or without his general council, are infallible . . . Once made, no pope or council can reverse them...This is the Catholic principle, that the Church cannot err in faith." —*The Catholic World*, June 1871, pages 422, 423.

"We have no right to ask reasons of the church, any more than of Almighty God, as a preliminary to our submission. We are to take with unquestioning docility, whatever instruction the church gives us." —*The Catholic World*, August, 1871, page 589.

"If a man refuse to hear the (Roman Catholic) Church, let him be considered—so the Lord commands—as a heathen and a publican." —Pope Pius XII, in his encyclical letter, *The Mystical Body of Christ*, June 29, 1943.

"They (Protestants) conveniently forget that they separated from us, not we from them; and that it is for them to return to unity on Catholic terms, not for us to seek union with them, or to accept it, on their terms. ...Protestantism is rebellion against the authority of Christ vested in His Church. It neither possesses authority, or has any desire to submit to authority. ...Protestantism has really proved to be the ally of paganism.... All forms of Protestantism are unjustified. They should not exist." —*America (Catholic periodical)*, January 4, 1941, Vol. 64, page 343.

"We believe in the triumph of the Catholic Church over infidelity, heresy, schism, revolution, and despotism; over Judaism, Mohammedanism, and heathenism. The restoration of the Pope's temporal kingdom is necessary to this triumph, and therefore we believe it will be restored." —*The Catholic World*, August 1877, Vol. XXV, page 620.

"Nowhere is dogmatic intolerance so necessary a rule of life as in the domain of religious belief, since for each individual his eternal salvation is at stake. Just as there can be no alternative multiplication tables, so there can be but a single true religion, which, by the very fact of its existence, protests against all other religions as false." —*The Catholic Encyclopedia*, 1911 edition, Vol. 14, page 765.

"QUOTES" PRESENT

"Under the courageous leadership of Pope John Paul II, the Vatican State has assumed its rightful place in the world as an International voice. It is only right that this country show its respect for the Vatican by diplomatically recognizing it as a world state."

-Dan Quayle, *Appeal to the U.S. Senate*, September 22, 1983.

Senator Richard Lugar, (R-Indiana) called the Vatican "a sensitive diplomatic forum" and "a significant political force for decency in the world." He said it was an "awkward charade" for our government to send only a personal envoy to the Pope. -*Speech before the U.S. Senate*, September 22, 1983.

The Pope As The Primate Of All?

The Pope would be the "Universal Primate" in a reunion of the Anglican and Roman Catholic Churches, separated for over 400 years, a high-ranking commission of both churches reported in London today. -*The Herald*, Sydney, Australia, March 30, 1982.

Pope John Paul II was interrupted at the beginning of a speech to the European Parliament today by the Rev. Ian Paisley, the Northern Ireland Protestant politician.... Moments after the Pope began to speak, Mr. Paisley, ... began shouting, "I renounce you as the Antichrist!" -*The New York Times International*, October 12, 1988.

At his invitation (Pope John Paul II), leaders from the religions of the earth gathered...in the tranquil medieval Italian town of Assisi.... The assemblage included... believers in creeds once labeled "heathen" and "pagan" by a church that for centuries had preached unambiguously that there was no salvation outside its walls. The astonishing variety of the invited group also raised suspicions among some Christians that Assisi represented a heretical step toward syncretism, the amalgamation of various conflicting religions.

-*Time*, November 10, 1986.

Past Church Opponents Join Hands As Partners

It was an unprecedented interlude, there in the overwhelmingly Protestant Southland Sept. 11, 1987, as Pope John Paul II led a Billy Graham-style service, using Graham's advisers, pulpit and sound equipment, in conjunction with the widest array of American church officials ever assembled with a pope. ... "The whole atmosphere has changed," says religion historian Harry S. Stout of Yale University, noting that in television sermons it is generally impossible to tell a Catholic from a Protestant.

-*The Courier*, Findlay, Ohio, March 29, 1988.

"It's time for Protestants to go to the shepherd (the pope) and say 'what do we have to do to come home?' " -Dr. Robert Schuller, *Los Angeles Herald Examiner*, September 19, 1987.

They're trying to contact the dead

They're trying to contact the dead. "The spirits are here. I see them," says Ruth Berger, a self-described "intuitive counselor." Psychic, if you insist. Channelor, if you want to be trendy. "They have some wonderful messages for us. They want to talk to us as much as we want to talk to them."

On this crisp, clear, fall night in the library of St. Peter Catholic church in Skokie, Ill., Berger is leading 35 members of the North Shore Chapter of Naim, a non-denominational support group for Christian widows and widowers, through what amounts to a class in basic ghost-calling. ...

This is how it goes in the 1990s: A smiling and exceedingly normal-looking woman arrives at a church, meeting hall, private home or apartment and, in a very matter-of-fact fashion, summons into the room what she advertises as the spirits of the dead.

—The Morning News Tribune, November 14, 1990

A MONSTROUS FABLE *

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the

"monstrous fables that form part of the Roman dunghill of decretals." —E. Petavel, *The Problem of Immortality*, p. 255.

Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the Reformer says:

"Another place proving that the dead have no . . . feeling. There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth that the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute." —Martin Luther, *Exposition of Solomon's Booke Called Ecclesiastes*, p. 152.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death, a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalms 146:4. Solomon bears the same testimony:

"The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

* See page 56 "Two Great Errors".

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38:18, 19. Popular theology represents the righteous dead as in heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Psalms 6:5; 115:17.

**"The living know that they shall die;
but the dead know not anything."**

**"There is no work, nor device, nor knowledge,
nor wisdom, in the grave, whither thou goest."**

—King Solomon, Ecclesiastes 9:5, 10

Peter, on the Day of Pentecost, declared that the patriarch David "is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34. The fact that David remains in the grave until the resurrection, proves that the righteous do not go to heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

IMPORTANT BIBLE TEACHING NEGLECTED

And said Paul: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18. If for four thousand years the righteous had gone directly to heaven at death, how could Paul have said that if there is no resurrection, "they which are fallen asleep in Christ are perished"? No resurrection would be necessary.

The martyr Tyndale, referring to the state of the dead, declared:

"I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it were so, I see not

but then the preaching of the resurrection of the flesh were a thing in vain." –William Tyndale, *Preface to New Testament* (ed. 1534). Reprinted in *British Reformers –Tindal, Frith, Barnes*, p. 349.

It is an undeniable fact that the hope of immortal blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke, who said:

"The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

–*Commentary, remarks on 1 Corinthians 15*, paragraph 3.

This has continued until the glorious truth of the resurrection has been almost wholly obscured, and lost sight of by the Christian world. Thus a leading religious writer, commenting on the words of Paul in 1 Thessalonians 4:13-18, says: "For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:2, 3. And Paul tells us, further, that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And he adds, "Comfort one another with these words." 1 Thessalonians 4:16-18.

FATHER OF LIES

While life is the inheritance of the righteous, death is the portion of the wicked. "The wages of sin is death; but the gift of God is eternal life

through Jesus Christ our Lord." Romans 6:23. The death referred to in this scripture is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life. The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden—"Ye shall not surely die"—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die," (Ezekiel 18:20), is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15); "for as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression—"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His

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justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." And another declares, "They shall be as though they had not been." Psalms 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalms 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

REWARD BEFORE JUDGMENT?

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." And again he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 6, 14, 15. John declares that he "saw the dead, small and great, stand before God; and the books were opened;" "and the dead were judged out of those things which were written in the books." Revelation 20:12.

But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid

mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, good and faithful servant," "enter thou into the joy of thy Lord," (Matthew 25:21, 41), when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the Judge of all the earth, "Depart from Me, ye cursed, into everlasting fire"? Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at

death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven. They are represented as sleeping until the resurrection. 1 Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55.

"The Protestant reformers rejected the idea of limbo and purgatory — though they remain part of Roman Catholic theology... Both Martin Luther and John Calvin viewed hell's punishments as eternal but figurative, the greatest conceivable torment being alienation from God."

*—U.S. News & World Report,
March 25, 1991, page 59.*

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BIBLE TEACHING PERVERTED

The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything." Multitudes have come to believe that it is the spirits of the dead who are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

THE ROOT AND GROUND OF SPIRITUALISM

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

"SEDUCING SPIRITS"

Satan has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of heaven; and without suspicion of danger, they give ear to "seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into

the grave unprepared. They claim to be happy in heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth.

EVIL SPIRITS ARE FOR REAL!

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be

**Men are deceived by the miracles
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not which they pretend to do.**

preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thessalonians 2:9, 10. And the apostle John, describing the miracle working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13:13, 14. No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." James 3:15. This, however, the great deceiver conceals, when concealment will best suit his purpose. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. That mighty being who could take the world's Redeemer to an exceedingly high mountain, and bring before Him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power.

BEWARE THE SNARE!

But none need be deceived by the lying claims of spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class

of people who claimed, as do the spiritualists of today, to hold communion with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be the "spirits of devils." (Compare Numbers 25:1-3; Psalms 106:28; 1 Corinthians 10:20; Revelation 16:14). The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. Leviticus 19:31; 20:27. The very name of witchcraft is now held in contempt. The claim that men can hold communion with evil spirits is regarded as a fable of the Dark Ages. But spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

If there were no other evidence of the real character of spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope, and put out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guard that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove His resurrection, so do the believers in spiritual

Astrologer Joan Quigley said Thursday that the star-gazing advice she gave Nancy Reagan during Ronald Reagan's presidency influenced the course of history in big ways and small.... she set the times some presidential events would occur down to the minute and sometimes even to the second.

*—The Morning News Tribune,
Friday, March 16, 1990.*

"I light a white candle for purity and blessing. I read my Bible, and I talk directly to the entity. I tell them they are trapped and that I am here to take them to where they belong."

*—Psychic Teresa Carol,
The News Tribune, Tacoma,
Washington, October 30, 1988.*

manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ.

SPIRITUALISM INVADES CHRISTIANITY

It is true that spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for many years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

In its present form, it is more dangerous, because it is a more subtle deception. While it formerly denounced Christ and the Bible, it now professes to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight. The people are taught to regard the decalogue (*Ten Commandments*) as a dead letter. Pleasing, bewitching fables captivate the senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

There are few who have any just conception of the deceptive power of spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20. If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see

in the claims and manifestations of spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light, and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:10, 11.

**There are few who have any just conception
of the deceptive power of spiritualism and
the danger of coming under its influence.**

**Many tamper with it,
merely to gratify their curiosity.**

Those who oppose the teachings of spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

DEVILS WILL IMPERSONATE LOVED ONES

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10. All whose faith is not firmly established upon the word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find,

CHANNELING

Turn-of-the-century spiritualism is making a big comeback as Metro yuppies pay out big dollars to 'New Age channelers' in their quest to contact spirits from other worlds and other times.

-The Toronto Star, Saturday, March 12, 1988.

in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (Revelation 3:10), is the Saviour's promise. He would sooner send every angel out of heaven to protect His people, than leave one soul that trusts in Him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah 28:15. In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead—the delusive pretensions of spiritualism.

INCREDIBLE BLINDNESS

Marvelous beyond expression is the blindness of this generation. Thousands reject the word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of His law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

"BUZZ WORDS"

Old Spiritualism

astrologer • foretelling the future by the stars
augury • foretelling the future by omens
charmer • person casting spells
consultor • person who advises/a medium
diviners • one who predicts on intuition
enchanter • person who casts spells/charmer
familiar spirits • evil angels posing as deceased loved ones or acquaintances
magician • one skilled in illusions
necromancer • one who foretells the future by communicating with the dead
observer of times • an astrologer
prince of darkness • Satan
seer • claims to predict the future
soothsayer • one professing to foretell the future
sorcerer • person who practices witchcraft
spirits of devils • having characteristics of evil
wicked spirits • evil angels
witch • person having supernatural power
witchcraft • the power and practice of witches
wizard • a conjurer or sorcerer

**"There shall not be found
among you any one ...
that useth divination,
or an observer of times,
or an enchanter,
or a witch,
or a charmer,
or a consulter with
familiar spirits,
or a wizard,
or a necromancer.
For all that do these things
are an abomination
unto the Lord."**

—Deuteronomy 18:10-12

New Spiritualism

apparition • ghost-like figure
astral projection • existing beyond normal human perception
astrology/horoscope • stargazing/forecasting based on position of planets and stars
black magic • evil magic or sorcery
channeling • process by which a person becomes a conduit for a deceased person
"christianized" spiritualism • combining of spiritualism with Christian characteristics
clairvoyance • perception of things not seen
conjurer • one who summons spirits
crystal power • supernatural power gained by holding, rubbing, or possessing crystals
ESP • extra-sensory-perception
ghost • supposed disembodied spirit
hypnotism/acupuncture • practice of suggestion therapy/treatment by needle puncture of body
incantation/mantra • prayers or words chanted to summon spirits
martial arts • judo / karate / kung fu
 Oriental systems of self-defense displaying paranormal energy
meditation • mystical contemplation
medium • a go-between for people wishing to communicate with the dead
new age movement • modern trend characterized by concern with spiritual consciousness
occult • prohibited supernaturalism
ouija board • board bearing symbols, used to spell out messages
out of body experience • occurrences seeming to happen outside the body
palmist • claims to foretell the future by looking at lines and marks of the hand
pyramid power • supernatural power gained from a pyramid structure
reincarnation • soul rebirth in another body
tarot cards • set of 22 cards bearing pictures of people with symbolic meanings
telepathy • supernatural transfer of thought
transcendental meditation • deep thought based on sense experience, not knowledge
UFOs/alien beings • unidentified flying objects/alleged beings from outer space
visualization • forming mental images of things not present
witchcraft • power and practices of witches
yoga • mystic Hindu discipline exercising intense concentration

"IN THE NEWS"

The Twilight Zone in Washington

It turns out that Nancy Reagan has plenty of good company . . . there is extensive interest in psychic phenomena (called psi) in Washington. "At any given time, about one fourth of the members of Congress are actively interested in psi, be that healing, prophecy, remote viewing or physical manifestation of psychic powers [such as bending spoons or erasing computer tapes]," according to Representative Charlie Rose (D-N.C.) . . . who founded the Congressional Clearinghouse on the Future, a forum that has given some psychics a platform in the capital. . . . sources say that the capital's many psi aficionados satisfy their curiosity in the *Eerie Zone* by privately consulting with seers and discussing the subject with like-minded colleagues.

—*U.S. News & World Report*, December 5, 1988.

In *Mysteries of the Unknown*, you'll investigate intriguing firsthand reports and laboratory findings on out-of-body experiences, near-death experiences, and reincarnation. . . . In *Psychic Voyages* you'll discover why and how the spirit may sometimes leave the body—in remarkably consistent reports from all over the world. —*Ad. Time Life Books, Time Magazine*, March 20, 1989.

People moving to Northwest in strange migration

The migrants say they were motivated by the apocalyptic teachings of long-dead, reincarnated spirits who, speaking through human beings that the believers refer to as "channels," advised them that the Pacific Northwest would be the safest place in a future filled with earthquakes, tidal waves, atmospheric pollution and polluted soil and water. —*The Denver Post*, November 16, 1986.

In the New Age, belief in reincarnation is on the rise

"Other planks in the New Age platform include channeling, in which spirits, or 'entities,' use a human being to transmit messages; out-of-body experiences, in which one's soul takes a journey, leaving the body behind; and extrasensory perception, which enables one to demonstrate psychic feats."

—*The News Tribune, Tacoma, Washington* Monday, July 13, 1987.

Communicating With The Dead

The U.S. military and CIA have occasionally used psychics to spy on Soviet weaponry and Gen. Manuel Noriega. . . . In addition to seeking help in this world, some legislators, congressional aides and government officials have sought spiritual guidance. Senator Claiborn Pell, chairman of the Senate Foreign Relations Committee, . . . notes that he has . . . sought to communicate with dead relatives.

—*U.S. News & World Report*, December 5, 1988.

Hollywood Goes to Heaven

Filmmakers are haunting theaters with a horde of afterlife movies. Is it a search for the Almighty, or just the almighty buck?

...buzz words... Producers are suddenly locked in meetings pondering the intangibles: death, resurrection, salvation, reincarnation, atonement, even saintly behavior. . . . No fewer than a dozen afterlife films will be released this year. . . .

The preoccupation with the afterlife reflects the obsession of Los Angeles, the crystal-and-channeling capital of the country, where people can mention their past lives with the same seriousness as getting the car engine tuned.

—*Time*, June 3, 1991.

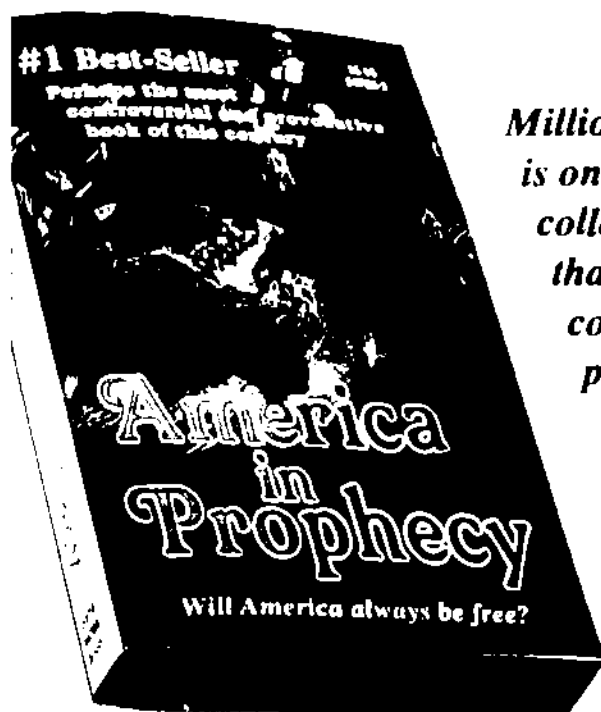
THE FINAL DECEPTION

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." Genesis 3:4. Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12.

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